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COPY.

Gambell, St. Lawrence Island, Alas.
July 8th, 1903.

Mr. Charles W. Hand,
156 Fifth Ave., N.Y.

My dear Brother:-

Two years ago, in answering my inquiries regarding some surgical instruments belonging to the Board, you asked me to write you regarding my future work on St. Lawrence Island, and I have never forgotten it - indeed I have felt as though I belonged to the Board of Foreign Missions ever since I volunteered in 1892, and now that we are here and see and feel the awful sinfulness of the people, we want the prayers of God's people. Our people belong rather to Asia than to America, speaking exactly the same tongue as do the Siberians only 39 miles away, and differing materially from the Eskimo on the American side, 200 mi. away. They have no system of any kind - law, kind, government, religion nor council, though the most influential men in the community are the "doctors", who practice charms and incantations, all of them in the line of devil worship. The devil is worshipped because he is strong and has such power, so he is fed, feasted, sang to, and feared, to keep him in good humor. The people sacrifice dogs, burn fires in worship, make images, kill the old and sick, practice adultery and licentiousness in the most awful manner and for trade or grain, and live in constant terror of the devil, afraid to call their soul their own. We hung up some walrus and seal meat to dry in the month of May and thereby called down on our heads the wrath of the fathers of the village because it would bring fog, and drive away walrus and whale, so the people would starve. When I asked one of the men what brought the fog we had a few days before, he said the wife of one of the men was bad, she having violated some superstitious custom. Last year when so many were sick and dying that there were hardly enough well men to carry off the dead, I used my sled and dog team, though none of them would have done so without killing the dogs. Ever since then, the people have been mad every time they saw my dogs on the beach, because they believe that their presence would drive away seal and walrus.

We cannot see that our work, or that of the consecrated man before us, has born fruit, but faith needs not to see. Abram did not see his son who should be the beginning of a people as numerous as the stars. We sometimes want to pray for such a miracle as Elijah's test of fire, but feel that we have not Elijah's faith, and that God's Spirit will some day be poured out upon this people. But oh, pray for us mightily!

Our school is a very bright spot - an average attendance for 143 days of 52.5 from an enrollment of 59. After much persuasion, and many failures, we have at last secured possession of three boys which we have taken into our little home, and upon them the home life is beginning to tell.

Siberia stands before us as an open door with no men to enter. Again I beg of you to impress upon the readers of the Board's literature the necessity of importunate scriptural prayer for this important post.

(2)

There are at least six months in each year when it is impossible for us to receive communication from the outside world, and it is oftener eight or ten months between mails. Dr. Marsh at Point Barrow has a mail but once or twice in the winter, and there are usually some whalers near, but we are alone with our people and the Omnipotent God who sent us here.

As a minister of the Church, might I ask for the Board's report, and some of your new leaflets each year? Please send them to Rev. Sheldon Jackson, D.D., Bureau of Education, Washington, D.C., or to the address below. Mail, to reach me next year should be at either place before April first. Sometimes it gets through after that, but not always by any means. S. Foster & Co., will send you a little help in thrusting out laborers and holding the ground gained. They are my financial representatives in civilization. Use the money where it is most needed. May God keep you faithful till Jesus comes.

Yours in Christ,
(signed) Edgar O. Campbell,
26 California St.,
San Francisco,
Cal.

COPY.

Wales, Alaska, Aug. 7, 1904.

Dear Brother Hand:-

You will wonder how we came here, as we do so often, almost having to pinch ourselves to see if it is really true, or if we are walking in a dream. We are reminded of 1 Cor. 2:9: "Eye hath not seen ----- the love of God." When Mr. William Hamilton, Dr. Jackson's assistant, came for his annual visit of inspection, comfort, cheer, mail and news, he told us Capt. O.C. Hamlet, commanding the U.S.R.S. "Thetis" had invited us to take a vacation trip to America, offering us most comfortable quarters in the cabin of the "Thetis". To this we most joyfully assented, and after a few hasty preparations were aboard the "Thetis" and comfortably installed in the room so generously given up by Mr. Hamilton. It was possible for us to leave our house with all its valuable stores for the coming winter, the care of our orphans and other affairs, because Dr. Jackson had sent us two good, faithful Christian Finland deermen and their wives; so we are enjoying a tour of inspection of other stations, fellowship with other Christians and missionaries, and a view of new sights, scenes and peoples.

In Nome we became the guests of a Mrs. Norris, who, with her family, had rented the Congregational parsonage for the summer. We were strangers, but they took us in, in the name of Jesus, and made our visit most pleasant. Mrs. Campbell was busy most of the time with a dentist, while I was occupied with business affairs. Nome is not only the home of a large population, but it is the center from which radiates many large mining interests. In the three years which had elapsed since I was there, there had been great advance toward permanence and stability. There are three churches - the Congregational, Episcopal and the Roman Catholic. The Congregational does not seem to fill the place it should, though they have a fine building, parsonage and library. The men serving the cause are too much interested in mining. The attendance is small and the finances in a bad condition. The Presbyterians used to have a church there, but the field was given over to the Congregationalists. Until the two Boards of these churches could agree to the establishment of another church, it seems to me the field will suffer. At least there is a fine opening for the Y.M.C.A. and the Salvation Army. Then there should be some one who has time and heart to work with the Eskimo there. In the winter there are not so many, but in the summer they come from near and far to trade, and lay in their winter's supply of the white man's things. Many of them are beginning to fell themselves in the dark, and a few have learned the cause, but there is no shepherd and none who care for their souls. Though they cannot understand the service they come to the church and sit in respectful silence, but the white people object because they are so dirty. While we were in Nome, about twenty of the poor lost sheep gathered in a tent of walrus skins on the beach where they were camped and held a service. Two young men addressed them, then closed the meeting by singing: "Praise God from Whom all blessings flow". We did not see this but were told of it by others. What an appeal for help. Our stay in Nome was cut short by the arrival of the "Thetis", and we proceeded on our way north. At Port Clarence is the Teller Reindeer Station where Capt. Hamlet secured two deer from Mr. T. L. Brevig for food. Mrs. Campbell went ashore while we went in the launch for the deer, and the wind began to blow so we could not get her off until the second day. Here we found Mr. and Mrs. Kilbuck waiting for the "Thetis" to

take them to Point Barrow, where they are to take the place of

Dr. and Mrs. Marsh, of our Presbyterian Missions.

These two - Kilbucks - are lovely people, Moravians who labored for fifteen years among Eskimo in S.W. Alaska, then went out to put their four children in school, and now are alone again, and he with one arm, going to that far-off land to declare to a new people the name of Jesus. What a great privilege to be counted worthy to walk with such company in the cause of the King of kings! At Teller is an orphanage under the Swedish Ev. Lutheran Church, now beginning to send its children out to those around them. The Sunday before we arrived some of the children took hymn books and Bibles and held a service with some Eskimo camped five or six miles up the coast from the station, and came home rejoicing. Mrs. Wiks, the matron of the orphanage, is such a dear mother to those children, and just the one ^{for the} place. I wish we could get a duplicate of her at St. Lawrence Island.

When the storm died out we left our port and proceeded on our way to Cape Prince of Wales, where there has been a station of the A.M.A. since 1889, one of the three oldest Protestant stations north of the Aleutian Islands. Here, under most trying circumstances, we are the guests of Mrs. and Mr. Hugh J. Lee, and A.M.A. representative.

They have been here but two years, the post since its foundation having been most nobly occupied by Mr. Thomas Lopp, who has been sent again as Reindeer Superintendent for the Bureau of Education. The prayer meetings are well attended, and enjoyed, as evidenced by the fact that about thirty young men and women offered prayer. Last Lord's Day I had a talk with two of the young

men, and had them interpret some of the prayers, and found those who had prayed were asking for things pleasing to God. My heart was filled to overflowing as I talked with these young men, and heard them declare in unmistakeable language their faith in Jesus Christ and God's Word. Then I implored the God of all grace to speedily grant a gracious outpouring of the Holy Spirit upon St. Lawrence Island. Would that I could appeal to God's people everywhere to join with us in prayer for this our soul's request, but my pen is so slow.

Let me beg of you, dear brother, that you at least shall beseech the Lord for us and our people.

We are enjoying our stay, and shall go back to our home greatly encouraged. We do not expect the "Thetis" until about September 1st. For the last five days we have been assisting in landing goods from the wrecked schooner "Viking", which came ashore in the gale last week. She had on board all the stores for a year for Mr. Lee, for several of the Eskimo people here, and the station and orphanage at Teller and at Unalaska. This is a most serious loss. Much of it can be replaced in Nome, but the season is now far advanced, the storms have begun and freight rates are well nigh prohibitive? The schooner is in the hands of insurance people.

(3)

Mr. Charles N. Black of the Seattle Hardware Company
will send you \$75 this year. May I ask you to disburse it for me?
Presbyterian Board of Foreign Missions ----- \$30.
Presbyterian Board of Home Missions ----- 25.
Interdenominational Com. of Y.M.C.A. ----- 10.
Student Volunteer Movement R.M. ----- 10.

\$75.

If you will telephone Mr. J. Edward Knotts, 36 W. 29th St.,
Sec. of S.V.M.R.M., he will call and take charge of the last two
amounts. May God bless, guide, keep ^{and especially in the work} and increase you in all
your private and public work centering about the Board rooms.

Please remember me to the beloved brethren, Dr. Ellinwood,
Mr. Speer, Dr. Halsey, and Dr. Brown. Dr. Brown will remember the
young man who wanted to go to Laos. Mr. Speer's words, writings
and example are like great bulwarks to keep me in the straight and
narrow way.

I have not yet seen the report of the Board, but trust I
shall find it somewhere in my mail when I get back home. The cor-
diality and sympathy expressed in your letter were most gratefully
noted, and doubly appreciated because we are so isolated.

Our isolation, however, seems to us sometimes as if we
had gone into our closet, shut the door and were certainly in prayer
with God.

"Till we meet at Jesus' Feet",

Yours and Christs,

(signed) Edgar Omar Campbell,
Gambell, St. Lawrence, Alaska,
care S. Foster & Co.,
26 Cali. St., S.F.

*Return of Campbells to Gambell
Excellent summary of type of work
conducted at this point*

Campbell

DEPARTMENT OF THE INTERIOR,

B U R E A U O F E D U C A T I O N .

ALASKA DIVISION.

Gambell, St. Lawrence Island,

Alaska, June 20th, 1908.

Dear Friends:-

A year of night and ice and joy and service and Jesus has come and gone since we heard from you. What a year of joy our furlough was! How much we did appreciate your kindness to us, and the interest you showed in our work and the sympathy felt for us in our isolation! Such experiences give rise to the words:

"Blest be the tie that binds
Our hearts in Christian love:

.....

"Before our Father's throne
We pour our ardent prayers;
Our fears, our hopes, our aims, are one,
Our comforts and our cares.

"We share out mutual woes,
Our mutual burdens bear,
And each for others toils and cares.....

"When we asunder part,
It gives us inward pain;
But we shall still be joined in g heart,
And hope to meet again."

The sailing of the vessels from Seattle was postponed so often and delayed so long, that we were fearful lest we should arrive in Nome too late for the revenue cutter "Thetis". She was to take us over to St. Lawrence Island. As our Jesus doeth all things well, we found the "Thetis" at Nome when we arrived. Captain Henderson had to go over to St. Michaels, so we had two days to place some bills for much needed supplies for the little store one of our young men has.

Bessie and Phillip stood the trip very well. Indeed Bessie began to improve from the day she saw us in Seattle and we told her we should soon start for St. Lawrence Island and the Eskimo people.

In Nome we found four sacks of mail and old magazines for our reading room, and some letters from several of our people on the island.

Booshu said he was glad we were coming back, because his little baby was sick and he wanted me to see it and help it get well.

Shoollook said, "I am glad you come again up here. I am glad you sent us letter. Please you bring it to me a ^{not much} boat anchor and overcoat. This year we had small hunting walrus. Oongakuk killed a big whale at St. Lawrence Island and he present me eight pieces of whale bones, and I keep never trade to whaling ship and Womkon (his son) go to Nome to trade."

Several others wrote in the same way, telling about affairs since we left and asking for things they wanted us to get for them. We had a royal welcome and as much affection displayed as is usual with the Eskimo.

The house was very dirty, and the stove linings badly burned, but we went to work and with the new carpet so kindly sent from Santa Barbara, the three rooms soon began to look like home. A room in the attic was fitted up for Miss Anderson, whom the Lord sent to help us in answer to our prayers, and radiators were cut out in the ceiling in such a way that the heat from the stoves below warmed it.

Bessie Tughulughon and Phillip Maskin talked with all comers about the wonders of Seattle and Sitka. Some-

times Bessie would take a Sunday-school picture card and go call on some of her old friends, explain to them the picture and plead with them to become Christians.

School began on September second and continued until May fifteenth, when so many had gone whaling and the days were so long, those who staid at home were up so late at night they were too sleepy to learn. Our school room is twenty by thirty feet, in which we have built our own desks, seating fifty-two, an organ being the ~~at~~ only partition separating the two teachers with classes of from five to thirteen each and twenty-nine recitations a day, an average enrollment of sixty-four and four-ninths each month, and an average attendance of fifty-five and one-third for each day of the year. Five were neither absent nor tardy during the year, and twenty-one more were neither absent nor tardy for more than a total of three days, four tardy marks counting the same as one day's absence. The pupils were required to attend all day, differing from some other Alaskan schools in this respect, and were all under twenty-one. Mr. F. C. Churchill's expert report to the contrary notwithstanding. Maps and globes and teachers "everlastingly-at-it" are beginning to make them acquainted with the world outside of St. Lawrence Island, and better ways of living and doing things. We feel that the progress made is good despite the crowded condition of the room. Much more could be accomplished with two rooms and a single desks.

September fourth, the "John G. North" landed our hardware from Seattle and the supplies for the reindeer apprentices. We have now about four hundred deer, of which nearly three hundred belong to Eskimo. We have now one hundred

and eleven fawns alive. We also received some lumber for an addition to Oningou's store and house. He wants to live in it all the time, instead of making it a store house and toy as most of them do. Some of them have towels and handkerchiefs stowed away in boxes for years. Some women are keeping granite and tinware for the use of their babies when they grow up.

Booshu and Otiyohok put up a neat house while we were out, and upon learning that they wanted to put an addition to it so a brother could have a room, I gave them ten dollars as a stimulus and loaned them some heavier timbers that belonged to the Bureau of Education, then showed them how, by using rollers, to move the house into line with the store, so now we have the foundation for Main Street in a modern city, and are ready for an electric light plant that would save many eyes and do more good than it would in a similar town in America.

Shoollock also put an addition to his house and with our help finished the interior and will live in it. Ungwiluk also wants a house, and as he has saved some money and whalebone, an order was placed with Mr. Born, in charge of the "P.J. Abler", which arrived with freight for the store October fourteenth. Mr. Born is an old friend and we were right glad to have him in our home. Mr. Kleinsmith of Nome sent us some fresh fruit, the last we were to have for the next seven months. Can you tell how it tasted? We sent our last remarks home by the "Abler", and settled into furs for the winter.

The big ice came October thirtieth and did not open for any boats to go hunting until April twenty-fifth, and

then for but a single day, opening again however, on the twenty-eighth for four days.

Thanksgiving we had the usual feast of rice and milk, pilet bread, beans, apple-sauce, doughnuts, and candy for all the school and the widows, orphans and helpless. Oningou wanted to have a hand in it, so telephoned down he would like to bring some beans, and a little later his wife came with a dishpan full of hot beans and a bowl of sugar. Christmas the boys came up from Poropirtti, the reindeer camp sixty miles away, and with some other young men built a fine little bark, "The Star of Hope", which we decorated and loaded with such things as we had and the kind friends from the First Presbyterian church in Berkeley sent, and the girls and boys themselves put on. There was great joy among the Catecumens in preparing presents for each other. The heathen gave no gifts. The house was simply packed like sardines, oil and all. The recitations, songs, dialogues and acrostics would have been a credit to many an older settlement. Our little dwarf, Oomaukhuk, twenty years old, forty-two inches high, recited "I'm God's little man. Did you know that?"

After Christman there became manifest a spirit of indifferent to progress on the part of many, due to the efforts of the sorcerers who led several heathen dances and other ceremonies. Booshu, who had lost several infants, was persuaded to leave his father's house and take up his abode with one of the chiefest sorcerers in hope that his next child might live. Soonokoongo was taken out of school for a month before we could persuade them to let her come again, and she has never shown the same interest in school or Jesus again. Tatoowi, a little boy of seventeen or eighteen had to stay out

several days to work for his intended father-in-law by way of earning his wife, Okwoolo, a little girl about twelve. Koozaathu, about nineteen, had to work for Ungiokon, his intended now about eleven or twelve.

The gramophone sent from Pasadena and the stereopticon from Los Angeles afforded much pleasure and profit to all. We never had operated such machines before but the people did not know it. We had to dig it out the same as we had to do with telephone installation and as we will have to do with blacksmithing and running gasoline engines.

The gramophone sent for the use of the University of California was a great astonishment, and became very popular, though I did not get as many records of Eskimo songs as I had wished because some of the sorcerers wanted pay for singing, believing I would get rich by selling the records.

Twenty-five Bibles have been given to those learning the St. Lawrence Island Catechism, an arrangement of one hundred and five Bible verses, the names of the books of the Bible, and the Apostles Creed, divided into nine parts to facilitate memorizing. We have also selected sixty-six verses to be translated into Eskimo, forty-three and two songs being already printed on a mimeograph. With some wrapping paper and calico we made sixty covers for these Eskimo Bibles, the leaves of which are seven by eight and a half inches, inserted like the leaves of a loose leaf ledger as fast as they are printed. The boys in school have had some good times after hours pasting the backs together. I then punched the backs and paper with a hand punch, such as shoemakers use, and fastened each book with pieces of wrapping ~~paper~~ tape. We are

waiting for a seven by twelve printing press to do better.

Let the next few words burn themselves into yoursoul. John 21:15-17.

The Siberians, only forty miles across the channel from us, the ethnologic brothers of these St. Lawrence Islanders, are hungry for a teacher and are the theme of many an earnest prayer from our dear people. Four boats from there were over here not long ago, and one of the older men came to me for treatment for his son. He said, "There is something wrong with our faith. We worship just as we have always done. We can kill the whale and we sacrifice to God, but our children are dying." Dying without God and without hope. Oh, Christian America how long will you sit at ease and withhold the gospel of the Son of God from the poor heathen? James 5:5 - "Ye have lived delicately on the earth, and taken your pleasure; ye have nourished your hearts in a day of slaughter."

Another one of these Siberians said, "I think the white man must have better worship because he shares with us his rifles and ammunition." Miss Anderson asked another if he would like to have a school at his home and he replied, "Yes, very much indeed. Our children are growing up in ignorance."

Oningou had an eager group of listeners around him while he taught them out of God's Word, using some Sunday-school picture cards. They were also eager listeners at the regular Sunday service and at the Eskimo prayer meeting.

If Louis Harms, from his Hermansburg church of farmers, carpenters, and mechanics, could in thirty-one years send out and support three hundred and fifty missionaries, surely America could send out the twenty-six thousand necessary

to supply one missionary for every fifty thousand unevangelized. Is it fair for us to have one minister for every three hundred population, to say nothing of the blood-washed lay members, and the heathen only one for every three hundred thousand?

From a very careful estimate we learn that Christians lay up above all comforts and luxuries one hundred times as much as they give for the evangelization of the people beyond our doors. Women spend far more for kid gloves and artificial flowers than the Church does for missions. "If ye love me, keep my commandments." "Go ye--preach--to every creature." "Jerusalem--round about--fully preached--Christ." "Feed my sheep." "Feed my sheep." "Feed my sheep."

Bessie Tughulugon was able to attend school up to February seventh. She kept the faith until February nineteenth when Jesus took her. She became very hard of hearing toward the last, which made it hard for her to do the personal work she wanted to do, or to enjoy school, or company. Just before she died she said - "There's Jesus! Jesus, have you come to make me well?" She had been for so long a great need for so many efforts on our part, that we felt her departure for a long time. We would sometimes wonder, "Where is Bessie."

Miss Henderson had two evening classes for men, and a Saturday afternoon class for the older school girls, who were taught sewing, games and a Bible lesson, in hope that they might be drawn out of their reticence.

Mrs. Campbell had her woman's class two afternoons each week and a kindergarten class two mornings each week besides her household work and the washing and the care of two children who were able to do little to help themselves.

I had an advanced men's class one evening each week, two prayer-meetings and the regular Sunday services, besides the repairs on buildings, care of the reindeer herd and its management with four apprentices and two herders, and keeping the books of accounts for school and reindeer supplies.

The total average attendance on instruction for the month of October, not including the two prayer-meetings was 223.5. The main Sunday service has an average attendance of eighty-five.

We made our first special preparation for Easter this year. A good program was materially assisted in its effect by decorating the schoolroom with appropriate pictures and several yards of "flowers?", many of the pictures being sent by an artist friend in Los Angeles.

We also took the baby organ and held short services in the homes of three "shut-ins", a number of our young people helping. This was much appreciated. The whaling ships visited were supplied with papers from everywhere and some books and gospels sent by the Bible Institute Colportage Association of Chicago. We made three bundles for each ship, one for the captain, one for the officers, and one for the men forward. Oningou was talking with a man in the galley of one of the ships. He didn't know the man's position, but he said he was cleaner than the men in the forecastle. He said, "Have you a missionary up here?" "Yes." "I don't think God will come very close to you up here. It is too cold." "God is everywhere. We believe any way." Then Oningou says his voice changed, and from being loud grew soft as he said, "Yes, there is a God. When I was a boy my father used to pull me to church

I didn't want to go."

Since April first two hundred and seventy-six prescriptions have been filled, sixty-five dressings applied, twelve operations performed, two teeth pulled (they don't keep the teeth now), and at least three house calls made each day.

The whaler "Wm. Baylies" was crushed in the ice off Cape Thaddeus, on the Siberian coast and sunk May sixth, carrying down letters intended for us. The men were all saved. How we wish we could hear from loved ones and from several important improvements we are hoping will reach us this year! "He knows," is all we can say.

The variety of our work will be indicated by the following items awaiting our attention;

One hundred and seventy-five letters or acknowledgments.

Repairing door-locks, organ, bell, roof, flag-pole, sleds, water-wagon, window lights, gasoline lamps, the school-room desks, and black-boards.

Inventories of all school and reindeer years.

Letters of introduction for some of our young men who are going to Nome.

Installing drawers for letter files, and putting handles on same.

Repairing and enlarging the deer corral, which means the selection of some seventy-five posts and one thousand feet of poles, all to be gotten from drift wood for there are no trees on St. Lawrence Island.

The counting of four hundred deer and the marking of about seventy-five, which means that most of them will have to be lassoed.

The gathering of our winter's wood, to supplement our coal.

Receiving three consignments of goods.

Helping the store-keeper prepare his whale-bone, ivory and furs for shipment.

Helping in the building of three houses.

Preparing plans and estimates for a much-needed workshop that would be accessible to all, and an oil plant for and trying-out, Preparing for market oil of the whale, walrus and seal that would add to the meager income of the people.

While we were our home last year many people wondered what we had to do. Do you now?

On the whole I think the religious meetings are not so popular, but there is more and more evident an appreciation of the difference between God's way and man's way. The sick want us to pray for them.

Last night in the prayer-meeting, Oningou broke down and cried because he had neglected to speak to two cousins and use his influence to bring them to the meeting and keep them from the company of evil men. One of our old men, himself not a Christian, out of his miserable poverty has just given me one and a half inches of walrus ivory to help send a teacher to Indian Point in Siberia, where our language is spoken.

Pungowiyi has just written up from Camp Collier,- "Thank you love me and pray for me. I like hold on Jesus if I can. But temptation very strong for me, but Jesus forgive all my sins."

Old Weyu told the Siberians in ^{the} Eskimo meeting, "You know how I used to worship idols, and every time I went to Indian Point get drunk and roll around? I have done with all that now." Sepillu wrote up from Poroportti, "I like tell

you about Toctmitellik about his wife and little daughter very different before. Some words I know in the Bible he listen very much. Please pray more and more to Jesus that help me to teach other in the camp." Otiyohok and others are fighting the tobacco habit, strengthening their own character by the fight they are making, and learning to lean on Jesus who helps them while they fight. Several have had dreams or visions of me pointing the way to heaven with a Bible in my hand. and one woman heard a voice asking "Why don't you believe what Dr. Campbell teaches?" Imoorigan, during an epidemic of colds, dreamed he saw me holding the people in my arms.

Let me especially ask you to pray for Shoollook and the thirty-eight people under his sway, that he may give up his moon worship and the fetishes and sacrifices connected with it. Oningou stopped the prayer-meeting to make sure we would pray for him every morning - "I want to make sure," he said. Didn't Jesus teach us two parables to encourage us to importunate prayer - Luke 18:1-6 and 11:5-13?

The Holy Spirit himself has told us to stop the very meetings of heaven, for He says in Isaiah 62:6-7- "Ye that are the Lord's remembrancers, take ye no rest and give Him no rest." Let us heed the words of instruction with which Pastor Gossner sent two hundred of his flock in Germany out among the heathen.- "Believe, hope, love, pray, burn, waken the dead! Hold fast by prayer; wrestle like Jacob! Up, up my brethren, the Lord is coming, and to every one He will say, 'Where hast thou left the souls of these brethren? With the devil?' Oh, swiftly seek these souls and enter not without them into the presence of the Lord!"

God does not want any to perish. Why are so

many perishing now? Is it not because those who know the Way, the Truth, and the Life have not prayed and preached? Will you not on your knees read Luke 10:27, and say as Titus Coan did, whom God used in Hawaii, "Lord, send me where thou wilt, only go with me; lay on me what thou wilt, only sustain me! Cut any cord but that which binds me to thy cause, to thy heart!" also, Matthew 10:37-39.

Do not forget us. We are so far from everywhere, on an island surrounded by ice eight months of the year, and only one mail.

May the Lord bless and make his face to shine upon you. E. & O.E.

Yours and Christ's,

(Signed) Edgar O. Campbell.

c/o U.S. Customs office,

Ps. 119:126.

Nome, Alaska.

We have just learned of the extermination of an entire village in Siberia. Heavy ice and no seal. They ate the walrus skin covers of their houses and died. No God - no Hope!

Please return.

Mrs. Campbell's Work

at Gambell, St. Lawrence Island,

Alaska, July 9th, 1908.

Woman's Board of Home Missions,

156 Fifth Avenue, New York.

Dear Friends:-

The enclosed story of 1908 by Dr. Campbell covers most of the work for the past winter, but there are a few points that I wish to speak of more in detail.

Having been relieved of school work, I had more time to devote to the work with the women though not as much as I would have liked for cooking, housework, ironing, mending, etc., for a family of from four to six does take time as any woman who has ever kept house will admit.

Then too, I had a class for children of five and six years that met two mornings a week, and assisted with the primary class's half hour of music two afternoons a week, so that my time seemed to be fully taken up.

On Tuesday and Thursday afternoons from two to four o'clock my class for women met at the hospital. The cots were piled up in one corner leaving a clear space covering about two-thirds of a room originally sixteen by sixteen feet. Some rough boards laid on empty goods boxes for seats, a blackboard twenty by thirty inches, and the baby organ sent by a friend in Seattle, some old broken slates and pencils from the government school, left nothing needed but the women. The attendance was good from the first, and more interest was manifested than I had ever noticed before.

One young woman, who in previous years had been one of my best attendants, could not come this time on account

of having a tiny baby. One day when Bessie, our little Eskimo girl, was there visiting Yoghongwu said to her, "Oh, I wish I could go to woman's class. Sometimes when I am outside and see the women going I run into my house and cry because I cannot go too."

During the winter season ^{seven of} my class dropped out on account of a visit from the stork, but some of them still seemed interested and came back as soon as the weather was mild enough to take the babies out. Two of these women seemed so interested, even though they could not come, that I went to their homes as often as I could and taught them there.

On Tuesdays, the meetings were opened by singing together a gospel song, sometimes English and sometimes an Eskimo translation, offering a prayer, then repeating in concert one or more Bible verses in Eskimo. During the winter quite a number of verses were memorized, including the Ten Commandments Ps. 119:105, Matt. 4:4, John 3:16, Matt. 11:28-30, Heb. 4:12, 2 Pet. 3:9, John 14:15, and John 14:21.

After this we had our English lesson, following Harrington and Moor's First Book for non-English Speaking People. I would repeat a sentence,-- This is my hand, head, arm, or eye, pointing to the member named and the class would say it after me several times, then try to write it on their slates from a copy on the blackboard. This was very hard at first, but before the winter was over they could copy quite plainly.

They all liked repeating the English and seemed to learn the words quite readily. One day one young woman, Okwohoni, told me that she and Iyokleuk were going home from class, Iyokleuk had pointed to her own shoulder and asked,

"What is this?" Okwohoni could not tell, and Iyokleuk triumphantly exclaimed, "This is my finger nail!! "

On Thursdays, Oningou, Dr. Campbell's interpreter, was usually present to interpret the Bible lesson. I always tried to select a lesson that would be helpful to the woman, using when I had enough of a kind, Sunday-school cards, having the class write and memorize the golden text. The results are not entirely satisfactory, but when one takes into consideration the crowded condition of the room, and that nearly all of the women are mothers, some of them bringing two babies along, at one single meeting there were twenty-five women and twenty babies, one feels that they have been working against heavy odds.

Often while I was engaged with the women, these youngsters would have "high old times". One afternoon three little boys took a box that had been used as a seat, turned it open side up on the floor and then proceeded to take turns at trying to stand on their heads in it! The game came to a tragic close by one boy kicking another in the stomach.

We feel that the work among the women is very important, for the mother has so much of the moulding of the children. Then too, as in other heathen places, a woman is considered of little account, as one man put it last winter when we called at his house on a business matter, "Woman cannot think. Only men think. We punish the women if they do not obey, so that they will learn to do the right and be good women."

Several of the women who attend my class are regular attendants at Sunday services and prayer meetings, some

of them taking part in the latter.

Weyu, an old woman who helps me with my washing, seems to be earnestly trying to follow Jesus. A few weeks ago, while there was much sickness in the village, one afternoon while out calling I stopped at her home. Nearly every one in the house was sick and Weyu was much worried. Just as I was about to leave she asked me, "Do you pray for us?" When I assured her that I did, she said, "Well pray more; I pray to Jesus all the time, and I trust only Him to help me."

In December another old woman, Pumiyouk, who, had previously put all of her confidence in the sorcerers and their charms, brought all of her idols and fetishes to be burned in the stove one Sunday. Ever since she has been attending my class and all other meetings most faithfully and seems very much in earnest in her profession.

Since our arrival last August there have been fifteen babies born, and in accordance with the custom of years gone by, I called upon them all taking with me a cake of soap, a washcloth and towel, and a piece of outing flannel to "make the baby a shirt" or more often a kind of union suit, and last but by no means least, advice about keeping the child clean. The mothers always seemed grateful for the former three, and sometimes pay attention to the last.

Since the weather has become warmer I have been called upon quite often to cut, and sometimes make, garments for women and girls. About ten days ago a woman brought her little girl to me for me to make over a nearly new woman's wrapper to fit the child. I told her that it would be such a very wasteful thing to do that I did not think I could do it,

but to get three yards of print and we could make her a pretty dress. She looked very disappointed and went home. After she had gone I feared that she had nothing with which to buy the new cloth, and remembering some nearly new aprons that our little Bessie Tukulughon has used ran to the woman's house to offer to make over one of them for the child. I found the mother sitting, crying with disappointment as she told another woman of my refusal. After I had stated my business and told her that she could keep the wrapper for herself the tears gave place to smiles. The little girl now wears her apron with a great deal of pride.

As the years go by, we realize more and more the childishness of the people, and the necessity of much love and patience on our part. We feel more too, the need of keeping very close to the Savior himself, that He may use us as instruments in His work of saving His people in this place. For though we ^{may} work ever so hard it will avail nothing if we are out of harmony with Him, for has He not said that it is neither by might nor power but by His Spirit?

Pray for us that we may be kept in close communion with our Master, and as for our people here that they may yield themselves to Him.

For the coming year we will need fresh Sunday-school supplies. May we depend upon you to see that we surely have next year the following supplies? If no one wishes to contribute them, send them anyway and we will pay for them.

Sets.

50	Lesson picture cards,- David C. Cook, or Eaton & Main,		
50	Credit cards for bringing Bibles, "	#1411-A.	
30	Little Learners' (paper)	"	
20	Lesson story for primary and juvenile scholars, D.C.C.		
20	Picture lesson paper,- John T. McFarland.		
20	Some paper a little more advanced		
2	Dozen marriage certificates #8161-C.	David C. Cook.	
1	copy of Beginner's Songs,	"	"
1	Lesson picture roll for one year.		
1	New Testament Bible game #3120-E.	"	"
1	Economical punch, #901-E	"	"

As there are two of the colored lesson picture cards it may be well to ~~remember~~ that the one we want is the primary card from Cook's Primary Department, with the questions at the bottom.

We would like the cards to cover a consecutive year and for the Old Testament if possible. It does not matter if they are old, so long as we have the required number of copies and the lessons come in consecutive order.

It seems that this report keeps getting longer and longer, something like the beans that we cooked when we were out camping,- they kept swelling and swelling until every kettle in the tent was full of beans.

Respectfully yours,

(Signed.)

Louisa Kellogg Campbell.

Please return to

Miss Faser

Board of Home Missions

136 Fifth Ave.
New York City

Cambell, St. Lawrence Is., Alaska,

July 16, 1909.

Bible Translations

also Summary of Mrs. Campbell's Work

Dear Friends:

Another winter of ice, snow and darkness has passed, and we are rejoicing- just at present- in beautiful warm sunny weather. Day before yesterday was the warmest day we have known since coming here in 1901, 55 degrees in the shade.

Our people had a very hard winter, many times being on the verge of a famine. At two different times, we issued quantities of salt walrus meat and flour to destitute ones, which aided them over until seal and walrus could be captured. I do not know what our people would have done had it not been for the 250 cases of coal oil sent for distribution by friends in Los Angeles and Pasadena, for the supply of native oil with which they burn and light their houses was very short several times during the winter. Many have coal oil stoves and these they used in place of the native lamp when seal oil was short.

Our own supplies did not reach us until Sept. 20th. We almost feared that we would not receive them at all, which was rather a harrowing thought as we had no coal, or any way to put it.

St. Lawrence Island is a good place to learn to be patient, for one has to wait for so many things. We certainly get a good opportunity to practice being patient. I only hope that the old adage, "Practice makes perfect," will prove true.

Last September, Miss Anderson and I spent some very pleasant hours gathering berries on the mountain side by the lake. The berries are rather seedy and not very pleasant to eat, but it was such fun gathering them. We encouraged the children and women to gather berries, by telling them that we would help them can them for winter use if they would bring enough to fill a jar. Quite a number brought them and were delighted with the taste after they were cooked and sweetened. We sealed them up in pickle and jam jars, melting candle wax to make them air tight, and telling the children to keep the sealed jar for winter use. The first canning day, two children came with a nice lot of berries. I showed the little girl how to wash and cook them, using my own sugar for the sweetening. After one jar was filled, there was still about a cup full left, that I told the children they might take home and eat, but to keep the sealed jar for winter. Imagine my amazement the next day when they came back with the same jar, but empty, and another lot of berries that they wanted cooked and sweetened! They had enjoyed the sample so much that they could not wait, but broke the seal and "gobbled up" the contents of the jar!

Twice during the year, we made, with concentrated lye and whale oil, large quantities of soap, which, though it was not very pleasant to smell, was quite effective for washing soiled garments. Many of the Eskimo women were quite delighted when I showed them how easily made it was. We mean to import quantities of lye and interest our people in making the soap for themselves. Will it not be a great day for our village, when every family has a barrel of soap, and uses it?

In November, I took a trip with Dr. Campbell by reindeer sled to Poropirtti, the winter reindeer camp, about 60 miles from the village. There are two good log houses there in which ten people were then living. Some of the herders and girls were at Cambell attending school. We remained there nearly two weeks. I was able to help the women in learning some Eskimo translations of Bible verses, and to teach a few lessons in cooking, dish-washing, etc.

Pūmīyōōk, an old woman who brought all of her idols to be burned, has since suffered much in sickness. The heathen tell her it is because she no longer keeps in the old ways of her fathers, but she is happier with Jesus even though sick than she was in the old way with a well body.

Wēyū, my washerwoman, is growing in faith and love for the Master. She says that her sister-in-law often speaks very harshly to her because she loves Jesus, but that she pays no attention to her words.

Okōnēlskwōōpūk would like to come out for Jesus but is kept back by others in her family. She looks very wistful when we talk of Jesus in the meetings or privately.

Yō gōngwū is the girl who stayed with Mrs. Gambell. A short time ago, just before starting on a camping trip, she asked Dr. Campbell to pray for them and then broke down and cried.

Pray especially for these.

The Sunday meetings and mid-week prayer meetings were attended by a larger number of people than the previous year. The month of April showed the highest attendance of the year, the average for the month being 100.

The Indian Point people visited us in June and were here over Sunday. They came out to the meetings in large numbers and seemed much interested in the talk given by Dr. Campbell. They were all quieter and more respectful than on previous years. In the evening meeting, after one of our young men had been speaking of his trust in Jesus, one of the Indian Point men spoke and said, "I believe what you say is true, because every place the missionaries go the people change and believe another way. We would like to have a teacher so we can learn, for now we are all afraid to die."

At another time, our interpreter, Oningou, told us about a talk he had with Sellughok, an Indian Point man. He had been reading to the man from the Bible and explaining it, and repeating some translated verses to him. Sellughok replied, "Oh, those words are good, and sound like the truth. I am near to believing. My family, too, would soon learn to believe. If we could have a missionary, we would not reject him. We would soon all believe."

July 7th, a number of our young men returned from a trip to Nome, where they spent 10 days trading and sight seeing.

The trip was a help to all who went, especially to Otiyohok, Ozevooseuk and Oningou, who heard from missionaries there the same story of Jesus and His love as we had been teaching here. Otiyohok told us about going to the Catholic church with a number of the Eskimo at Nome. He said, "Well, Oningou and I, we went into that church and we see very different. Many candle burning and some image up in front, nearly just the same Eskimo believing. That man when he talking drink something in the cup, I don't know, maybe wine. We look around, we say, this not good place for us. We go quick outside and go Mr. Wood's church." Mr. Wood is the Congregational minister. Oningou said that he thought the Catholic church had too much "superstition" about it.

A few weeks ago while calling on a family, I was showing a book with Sunday School cards in it. Otiyohok's little four-year-old girl was standing leaning against my knee, and each time I pointed out a picture of Jesus, she would repeat after me "Jesus" and kiss the picture. Did that not show that she had been taught Jesus was a friend?

Do pray for us that we may be filled with the Spirit of Christ, that He may be able to win, thru us, these lost ones of His fold.

Pray for our people too, especially those who have confessed Jesus, that they may be strong to stand for the Master, and filled with the missionary spirit to win others.

We are grateful for the interest that the dear people in the homeland have shown for our small corner of the vineyard. The thought of the many prayers that are going up for us and our people strengthens our hands.

May the Lord keep watch between us and help us to keep our lights shining, "You in your small corner, and I in mine."

Very Sincerely,

Louisa Kellogg Campbell

Question of Property Ownership

Gambell, St. Lawrence Is. Adm.

Sept. 24 - 1909.

NOV 8 1909

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My Dear Mrs. Boole:

If any one should ask you what they could send to St. Lawrence Is., that would help, you may suggest the following:

1. Money, because, on account of the uncertainty of getting what is needed, we have ordered some things ourselves. I believe this is the universal testimony of missionaries. Very often, what is sent is ill adapted to the ~~use~~ ^{need} intended to supply. This year, the supplies from Seattle were very good - just what we can use, but we could not say that always, altho we appreciate the love that prompted the gift.

2. 40 S.S. Cards - (Harris Jones - Distinctly not Presby.) for a year - like the one enclosed, and ~~20~~ 20 of the lowest three grades of S.S. Papers for a year. Let the subscriptions begin at once, so we could have a year's supplies on hand for consecutive study, with the large picture roll to accompany.

3. Any of the undercored stencils on the enclosed list.

4. Books (easy reading, especially old school books,

readers, arithmetics, language, history, etc.) and old magazines. The Scientific American would do a lot of good. I wish some of you people could see how eagerly old magazines are asked for & how much they brighten the lonely hours in the dirty beastly houses!

5. Anything intended for personal use should be so marked. We hope to label & catalogue all mission books this winter. I should like to have your permission to transfer to my private library 3 books of the Gambell collection - "Gann's General Astronomy (there are two other books on astronomy here) but I want this one because of its personal relation to Mr. Gambell, It also contains a letter from Dr. Gann ^{and} 2. Two books on Ethnology for the mission books. - Govt. Reports. I have labels & card catalog coming,

6. The Census will be taken this year, and it will be hard for me to tell who the property here belongs to. I wrote the Board, but they did not answer or else one of our letters have miscarried & been lost.

There have been many improvements made. Are they to be ~~recovered~~ ^{afford a} as rent or do they claim on the part of the government. I want to be just and fair to both sides, and I want to know about the title of the building. If the government puts up a new school

building, we shall use the present building as an industrial building, for shops, tools & carpentry, and community interests. If they put up a new industrial building, we shall be cramped for room, at any rate, if we get single decks instead of the house made over now in use.

1897. Supplies not here yet, but Father knows. Don't ask any one to give for us, because there are so many larger fields, but do please publish as far as you may our cry for the baptism of the Holy Spirit on us and our people, this winter. We want to be filled with faith and the Holy Spirit. Pray for Sepilla in the reindeer camp that he may stand firm & lead the reindeer people to Jesus. O Lord Jesus, come now - now. "Lord, send the power just now."

Sincerely yours,

Edgar O. Campbell